

# President Draper asks for communication

By Tim Nicholas

In a press conference following his election as president at the Southern Baptist Convention, Jimmy Draper, pastor of First Baptist Church, Euless, Texas, indicated that the various factions among Southern Baptists need to begin "talking to each other rather than about each other."

Draper fielded questions concerning inerrancy of scriptures, the Moral Majority and group prayer in public schools.

He said that Southern Baptists have to communicate with one another "otherwise, Bold Mission Thrust is a farce."

Draper, who pulled 56.91 percent of

the runoff vote for SBC president against Duke McCall, retired president of Southern Seminary, called himself a conservative. But he said that in making committee appointments, he would not insist on appointing only persons who "use the word 'inerrancy'."

"I won't argue over biblical interpretation he said. He wants people serving on committees who have a 'deep commitment to the word of God.'" However, he added that "I would not appoint anybody to any committee who denied portions of the scripture."

Draper indicated that he would not be "dictatorial" in his choosing of

committee positions and that he would work in "close consultation" with his vice presidents.

He noted that though he has great confidence in Southern Baptist schools, there has been an erosion of the very conservative view. He said that the theological problems Southern Baptists have been facing lately, "center in the academic community." But he added that that is the logical place for dialogue and controversy to be expected because of the nature of educational institutions.

"I do not want anybody fired," he said. "But we do want to look at the problem." He said that the trustees of the institutions are the proper persons



to investigate any theological problems.

Draper said he wanted to make sure that any liberals teaching in Baptist

schools give a "balanced view" of scripture. He said that "I do not want to pay the salary of one who believes Adam and Eve are fictitious." He explained that if the first man never fell, then Jesus' death on the cross was for nothing. He noted that he does not believe that "one who disavows a literal interpretation of Genesis would have the high view of scriptures I think is necessary" to teach in Southern Baptist schools. He later said that he would rather have such people leave by attrition.

Concerning the Moral Majority organization, Draper said that most Southern Baptists are not a part of it, but that most likely agree with it on

issues. He said he does not agree with Jerry Falwell's activity in "precinct level politics." But he said that Christians need to take moral positions. He listed abortion and prayer in public school as moral issues.

Draper said he does not believe the Supreme Court forbade group prayer in public schools, but lower courts have interpreted cases as such. He said if lower court decisions cannot be reversed, he would favor the Reagan prayer amendment, which would take the group prayer issue out of the court's hands and that if students are not allowed to pray in groups at school, "we deny the theistic concept" that America was founded upon.

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### "Ulcer gulch"

## Convention votes reflect diversity of messengers

By Tim Nicholas

Southern Baptists attending their annual convention in New Orleans continued a "long ride through ulcer gulch" as conflicting ideas concerning how Southern Baptists feel about how the SBC is run and how moral issues should be dealt with were debated in business sessions.

The "ulcer gulch" phrase was uttered by Adrian Rogers during one such debate. After three persons nominated by the committee on boards had been replaced by floor votes, Wayne Allen of Memphis moved to refer the entire report back to the committee, a motion that was defeated by ballot, 4,687 to 4,351.

Discussing Allen's motion, Ken Chafin, pastor of South Main Baptist Church, Houston, Tex., said "I would rather trust this report to the messengers of this convention than to a handful of persons in a back room."

Responding to that statement, Rogers, pastor of Bellevue Baptist Church, Memphis, and a former SBC president, said that "our conventions are going to be a long ride through

ulcer gulch when we try to do the work of a committee. The vote is ours. Committees ought to do the work we have told them to do."

The rest of the report of the Committee on Boards was accepted later without further contention.

Election of the SBC president was an early indication of how messengers felt about SBC government. For several years organized groups within the convention have fielded candidates for the presidency, knowing that the office of president carries the power to name persons to the committee on committees. This committee nominates the committee on boards, which in turn, nominates persons to trusteeships of Baptist agencies.

It has been a complaint by a number of disaffected Southern Baptists, and from agitators outside the denomination, that "liberals" are teaching in Southern Baptist seminaries, and that the presidency can be used to get trustees who will move the seminaries back toward conservatism, or the teaching of more literal interpretation of such portions of scripture as

Genesis 1-11.

Last year, Bailey Smith, a conservative, was reelected to a second term over Abner McCall, retired president of Baylor University, and a candidate of "moderates" who generally have a more tolerant view of persons who vary in their scriptural interpretations.

This year, Jimmy Draper, pastor of First Baptist Church, Euless, Tex., was the winner of the presidency in a runoff against Duke McCall, retired president of Southern Seminary and president of the Baptist World Alliance. Voting was 8,331 to 6,292.

The election was marred by accusations that McCall had a drinking problem, which was denied by McCall.

Draper, in his press conference, indicated he has noted in Southern Baptist seminaries what he called "an erosion of the very conservative view." He noted that he did not want anybody fired, but "we do want to look at the problem."

A resolution was presented which called "unethical" a release in a number of state Baptist papers (including the Baptist Record) of listings

of names of persons nominated to boards and agencies by the committee on boards. That committee had voted earlier not to release those names prior to the convention. The list was mailed to Baptist editors, anonymously and checked by the Baptist Record for accuracy.

However, a substitute resolution, in its final form, as submitted by Owen Cooper of Yazoo City, basically asked the president and the committee on boards to release names of their nominees 30 days prior to next year's convention. That resolution passed.

A number of other resolutions were a mixed bag of right-wing actions and historic Baptist positions. Messengers voted to support a prayer in the public schools amendment, and to support teaching of scientific creationism. But they voted not to support tuition tax credits or a U.S. Constitutional convention.

Messengers, following some debate, resolved against all abortion except to save the life of the mother and they tabled an admonishment of James (Continued on page 2)



Chris Fast of Kenner, La., and Ed Lewis, Tallahassee, Fla., stand on the steps of a New Orleans home to deliver a Christian witness to the residents. As it turned out the lady was also a Southern Baptist. (Photo by John Swain)

## 400 witness in city evangelism project

NEW ORLEANS (BP)—Approximately 400 persons participated Sunday afternoon in an evangelistic project by sharing Christian faith in the inner city of New Orleans.

Although the number was far short of the 5,000 anticipated, Earl Nobles, logistics coordinator for the event, said the group will be able to visit 3,000 to 4,000 households.

"There was no way to know how many persons would actually come to participate," Nobles said. "We made plans for the number we felt it would take to saturate the city."

The committee planning the event engaged 75 buses to transport the visitors to 3,300 blocks of the city. When the smaller number arrived, about half of the buses were released to reduce expenses.

"We consolidated groups, elimi-

nated some of the areas and reorganized the effort in light of the number participating," Nobles said. "But we feel we will receive a representative idea of the needs of the areas from the reports of the teams that did go out."

The New Orleans Baptist Association will benefit by the information, he said. "This will help us plan mission work in the city and find areas of greatest need. If 150 teams make 25 visits each, this will represent contacts with approximately 10,000 people."

In addition to gathering information about spiritual needs and witnessing of the Christian faith, the visitors extended an invitation to attend the Billy Graham rally Sunday night.

Ron Herrod, pastor of First Baptist Church, Kenner, was general chairman of Bold Mission New Orleans.



Former Southern Baptist Convention President Owen Cooper of Yazoo City, Miss., prays with more than 2,500 youths during a Baptist youth rally in the Superdome preceding the SBC. More than 7,000 youths gathered in New Orleans Saturday afternoon for a witnessing blitz, sharing their faith. Approximately 400 adults participated in a similar blitz the next day. (David Clanton photo)

## N. O. Seminary honors Dan Hall at celebration

NEW ORLEANS—More than 1,600 alumni and friends of New Orleans Seminary celebrated the 65th anniversary of the institution, by honoring distinguished alumni and former presidents.

Honored as distinguished alumni were R. Kirby Godsey, president of Mercer University, Macon, Ga.; Dan C. Hall director of the church music department, Mississippi Baptist Convention, Jackson; and James B. Henry, pastor of First Baptist Church, Or-

lando, Fla., and 1981 president of the Southern Baptist Pastors' Conference.

Two of the four living former presidents of New Orleans Seminary received plaques citing their years of service to the school.

Honored were Duke McCall, chancellor of Southern Baptist Theological Seminary, Louisville, Ky.; Grady C. Cothen, president of the Baptist Sunday School Board, Nashville, Tenn., and Landrum P. Leavell, current president of New Orleans Seminary.

### Jackson station to show rally courtesy Calvary

The Sunday evening session of the 1982 Pastors' Conference at New Orleans will be telecast June 25 on WLBT, Channel 3, in Jackson from 9 p.m. to 10 p.m., according to Joe Tuten, pastor of Calvary Baptist Church in Jackson, which is sponsoring the telecast.

The Sunday evening session of the Pastors' Conference included the messages by Vice-President George Bush and Evangelist Billy Graham. There were 2,000 decisions following Graham's message. Music included selections by The Centurymen, by Johnny and June Carter Cash, and by Willa Dorsey.

## Pastors hear Bush, Cash, Graham, "great" sermons

NEW ORLEANS (BP)—The Southern Baptist Pastors' Conference blended evangelistic, Bible-based preaching with the election of a conservative president and the endorsement of the religious right by Vice President George Bush to maintain a conservative stance throughout a two-day meeting at the Superdome.

An estimated 2,000 persons responded to an evangelistic appeal by Billy Graham at the opening session.

Attendance at the rally, estimated by Superdome officials at 42,000, was far short of the 80,000 goal.

Elected president of the Pastors' Conference was Fred Wolfe, previously vice president of the organization, and pastor of Cottage Hill Baptist Church, Mobile, Ala.

Although Bush began his remarks

by saying he would not be political, the Republican used the platform to endorse and embrace the religious right in the strongest statement on the subject made by a top official of the Reagan administration.

The vice president said he did not feel the religious right wanted to impose its own moral values on American society, and that it was a predictable response to trends in America over the last 25 years, including legal abortion, use of drugs, widespread pornography, sexual conduct and marriage.

In his message following music by Johnny Cash and June Carter Cash, Graham said he had not come to speak on world affairs or deliver a major address, but to preach an evangelistic message.

Following a pattern he used for years, Graham first painted a dismal picture of world conditions. "The chances of our living to the year 2000 are very remote unless God intervenes with a miracle," Graham said.

Graham proclaimed all the problems of the world are basically moral and spiritual, and that the solution to all is the love of Jesus Christ.

SBC President Bailey Smith, pastor at First Southern Baptist Church, Del City, Okla., opened the conference,

saying "this is the greatest hour in the history of mankind" to proclaim the gospel.

During a series of 12 sermons on "great" texts of the scriptures, the evangelistic conservative theme was repeated by almost every speaker.

Challenging the pastors to be effective soulwinners, former SBC President Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, warned "if you're not out there winning souls, you're not right with God."

In the opening message on "The Great Beginning," Barry Landrum, pastor of First Baptist Church, Bossier City, La., said it is preposterous, naive and ridiculous to believe in evolution or "self-creation."

In a message on "The Great Invitation," Charles T. Carter, pastor of Shades Mountain Baptist Church, Birmingham, Ala., lashed out at the concept of "universalism" which contends that eventually everyone in the universe will be saved.

Carter said it is not enough even to "believe with the mind" that Jesus is the Christ, but that salvation requires "commitment to the will of God." He questioned whether many Southern Baptists are truly committed.

(Continued on page 2)

## Satterwhite, Thompson are on boards committee

Mississippians appointed by SBC President Bailey Smith to the Committee on Committees were Gerald Harris, pastor of Colonial Heights Baptist Church, Jackson, and Richard Lee, pastor of Highland Baptist Church, Laurel.

Those two Mississippians nominated two Mississippians to the SBC Committee on Boards, Commissions, and Standing Committees, which was elected by the convention and which will nominate agency trustees for consideration by messengers to the 1983 SBC. The Committee on Boards representatives will be David Satterwhite, pastor of Glade Baptist Church, Jones County, and Miss Nan Thompson, president of Phillips College in Jackson and a member of Colonial Heights Baptist Church.

Mississippians elected to Southern Baptist Boards and agencies who had been nominated by last year's Committee on Boards, were as follows:

For the Executive Committee: Ingram Foster, Prentiss layman, to replace Owen Cooper, Yazoo City

layman, who was ineligible for reelection.

For the Foreign Mission Board: Larry Kennedy, Laurel pastor to replace James Richardson, Madison pastor, who was ineligible for reelection.

For the Home Mission Board: Mrs. Kimble C. Sutherland of Jackson, reelected.

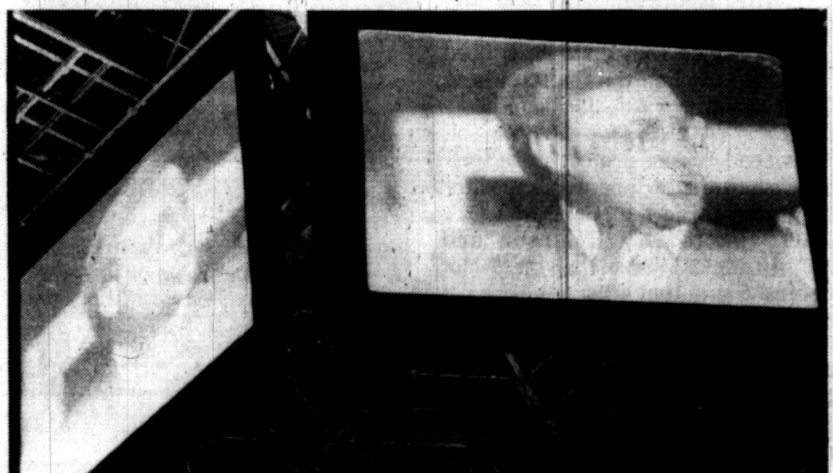
For the Sunday School Board: Tom O. Winstead, Jackson layman, reelected.

For New Orleans Seminary: Paul G. Moak, Jackson layman, replaced Lewis Nobles, president of Mississippi College, who was ineligible for reelection.

For the Brotherhood Commission: Trennis F. Grubbs, pastor of Crenshaw Baptist Church, re-elected.

For the Christian Life Commission: Jeanette Phillips of Oxford, reelected.

For the Stewardship Commission: Harold Kitchings, executive secretary of the Mississippi Baptist Foundation, to replace Howard Taylor, Pascagoula pastor, who was eligible for reelection.



King-sized crowds in the New Orleans Superdome caused the SBC to opt for king-sized viewing possibilities. The giant screens at the top of the Superdome allowed messengers to view actions on the podium during convention proceedings. Here outgoing SBC President Bailey Smith delivers his President's address. (Tim Nicholas photo)



# Our message, our mission, our motive

By William E. Hull

William E. Hull is pastor of First Baptist Church, Shreveport, Louisiana. During most of our history, Southern Baptists suffered obscurity as the neglected stepchild, or even the unwanted black sheep, of the American religious establishment. But more recent years have found us blinking from the unaccustomed glare of national publicity as our heartland, the once-blighted Sunbelt, became a pivotal region both economically and politically; as one of our preachers, Billy Graham, became the most famous evangelist in the world; as one of our laymen, Jimmy Carter, became President of the United States; and as our ranks swelled to make us the largest evangelical denomination in the country.

Suddenly, everybody wanted to know who Southern Baptists really were. Our annual sessions began to be covered by the mass media, our leaders began to be interviewed for feature stories, even our controversies began to be analyzed in an effort to detect religious trends. As we moved from the shadows into the spotlight, what answers regarding our identity did we have to offer a curious public?

The most deliberate effort at self-definition for this image-conscious age came at our 1978 meeting in Atlanta when, for the first time, we adopted "a symbol for the Southern Baptist Convention." This now-familiar design depicted the Bible and the world held together by the cross. These three components were selected to identify the cardinal convictions which lie at the heart of our common life. Therefore, let us use this official denominational logo to clarify afresh, both for ourselves and for all who would inquire, something of what it means to be a Southern Baptist.

## I. Our Message: The Bible

That open book at the base of the SBC symbol represents Holy Scripture as the foundation of all that we seek to do. Baptists are, first and foremost, a People of the Word. The Bible is given pride of place in our confessions of faith because it serves as a singular source of religious authority. We have no creeds or canon law or ecclesiastical hierarchy to compete with the Bible as our sole rule of faith and order. It is the fountainhead of all our preaching, the textbook of all our teaching, and the inspiration of all our devotions.

But why should we accord Scripture an utterly unique place at the very core of our collective being? Because it provides the only access to our Lord Jesus Christ! Negatively, I invite you to ransack every ancient source outside the Bible—whether Jewish, Greek, Roman, or Christian—in quest of authentic information and insight on the saving ministry of the Messiah. You will find that the results of such a search can be put on the proverbial pinhead. It is simply a fact that, apart from the Bible, we know nothing really important or trustworthy about that Life which is the sum and substance of our faith.

Positively, however, when we open the Bible we find an inexhaustible source for understanding the revelation of God in Christ. The Old Testament prepares us to grasp every facet of his person, whether as Mosaic Prophet, Davidic King, Isaiaic Servant, or Danielic Son of Man. The Gospels provide a four-dimensional portrait of his incarnate life from the Womb to the Tomb. The epistles add an apostolic perspective on his enduring significance for the believer, the church, and ultimately the entire universe. Anyone seeking to discover the meaning of Christ has nowhere else to turn but to the Bible.

Because the Bible is our ultimate source for a God-given understanding of Christ, its significance is inseparable from the significance of its Lord. The Bible is unique because Christ is unique! It has no rivals because Christ has no rivals. When we call the Bible "authoritative," it is because all authority has been given unto Christ in heaven and earth (Matthew 28:18). When we call the Bible "the Word of God," it is because Christ is that Word-made-flesh who, from all eternity, was with God and was God (John 1:1). When we call the Bible "infallible" or "inerrant," it is because Christ never fails to lead us unerringly to the Father (John 14:5-7).

Not only is the Bible the only book that enables us to interpret Christ correctly. It is, for that reason, the only book that Christ sends his Spirit to help us interpret correctly. The promise of the Upper Room, that the Paraclete will guide us into all truth by taking what is Christ's and declaring it to us (John 16:13-15), is a guarantee that our understanding of Scripture is meant to grow.

Symbolized, then, by that open book is our one and only message. We honor no other book because we have no other Savior. We preach the Bible because, as Paul put it, "we preach not ourselves but Jesus Christ as Lord" (II Corinthians 4:5). We search the Scriptures, whether in Sunday School or in seminary, because they bear witness to Christ (John 5:39). It is our bedrock conviction that the Bible will not fail because Christ never fails! It will not lie because Christ never lies! It will not disappoint because Christ never disappoints! Its words will ever be on our lips because they are "wonderful words of life."

## II. Our Mission: The World

We turn now to the second component in the SBC symbol, a globe looming just above the open book. This design implies that the Bible exists not only for ourselves but for the world. It suggests that the gospel declared in Scripture is for every person on the face of the earth. Our logo announces for all to see that, if the Bible is our message, the world is our mission.

The original Charter of the Southern Baptist Convention, adopted in 1845, declared in its preamble that our purpose was "the propagation of the gospel." This founding vision has been given fresh impetus in our day by the adoption of Bold Mission Thrust as the central imperative of our denominational life. Launched in 1978, this massive enterprise commits us to share the gospel with every person in the world by the year 2000. It challenges every church and every agency to do every thing possible to win every person to Christ before the second millennium of the Christian era has run its course.

There is, however, a profound mystery to this all-embracing definition of mission. Our history is not inclusivist. Baptists began as a small, persecuted remnant, and have never been an established church with close ties to world leaders. Our organization is not universalist, as in the Roman Catholic Church with its international headquarters and worldwide leadership structure. By contrast, we are a highly decentralized body emphasizing the autonomy of local congregations, most of them quite small. Our people are not internationalist in their loyalties. Most of us are rather provincial, little traveled, poorly read on world affairs, not deeply involved in such global organizations as the United Nations.

Then why this overriding desire to win the world for Christ? Not because we are prepared for it either historically, organizationally, or temperamentally, but because we are commanded to do it biblically. We are like those frightened first-century peasants who had never been a hundred miles from Palestine but who heard the risen Lord say, "Go ye into all the world" (Mark 16:15), and who took him at his word! Like the shoe-cobbler, William Carey, who confounded his contemporaries with the audacious notion of a worldwide witness, we have decided that the Great Commission means exactly what it says!

Bold Mission Thrust, therefore, is not an expression of denominational imperialism; rather, it is a determined effort to insure that the word which God has entrusted to us will not return unto him void (Isaiah 55:11). If Bold Mission Thrust succeeds, it will be a divine miracle, not a human achievement.

In defiance of inherited prejudices that would bind us with cultural strictures; in defiance of staggering costs that would postpone our goal to a more propitious era; in defiance of escalating political tensions that would counsel compromise in the name of sober realism, we cry with John Wesley, "The world is our parish." In so doing, we determine to embrace not only the rich diversity of American life but also the planetary pluralism that, without a new reconciling center, threatens Armageddon in this generation. We resolve to penetrate every geographical region, every ethnic group, every socio-economic class, and every

ideological persuasion with the good news of a universal Savior who transcends all of these cleavages and thus can unite our incredible differences.

It is difficult for outside observers to grasp the radical universality of our mission. Media pundits tend to positionize us in the religious marketplace with 19 percent of the American population that likes to view itself as "evangelical," or with 47 percent that prefers to call itself "conservative." While there is nothing wrong with recognizing these historical and sociological affinities, any effort to restrict our influence only to certain groups in society overlooks the mandate of Bold Mission Thrust to identify with 100 percent of the human spectrum because Christ died for us all! We witness to people, not because they are conservative or moderate or liberal, but because they are lost! We welcome them, not because they are white or Southern or middle class, but because they believe! It is not our task to lead the Gallup Poll sweepstakes by appealing to some favored group in society, but to empty hell of its prospective tenants!

## III. Our Motive: The Cross

Turn for a final time to our SBC symbol and you will see that its third component is a cross superimposed upon the book and the globe, holding them together. This is a graphic way of saying that conflict arises when the Word of God confronts the world of man. So it was with Jesus. He was killed, not for teaching on the hillside, "Behold the lilies, how they grow" (Matthew 7:28), but for crying in the Temple, "Behold the thieves, how they steal" (Mark 11:17). For him, the cross was that Gethsemane spirit of obedience in the face of utter jeopardy which prayed, "Not my will but Thine be done" (Mark 14:36). For us, the cross means that no price is too great, no sacrifice too costly, no suffering too painful to accomplish our mission of proclaiming the whole Word to the whole world.

But why should a hideous instrument of death come to occupy so central a place in our SBC logo? Because Calvary reminds us that entrenched evil will not give up without a fight. Baptists first learned that truth when they were born on a cross. Persecuted for daring to apply the New Testament to their own lives, hounded into jail for refusing to bow to religious conformity, their pilgrimage through history has indeed left a "trail of blood." Nor have we, after all these centuries, ceased to run the gauntlet of Christ's enemies. Bill Wallace was martyred in China because he embodied spiritual commitments that were intolerable to his Communist oppressors.

Let anyone misunderstand, let it be said that Southern Baptists are not a political action movement, or a religious lobby, or a single-issue pressure group, or an ideological voting block. We do not intend to coerce, intimidate, or manipulate the world to do our bidding. Instead, we have but one motive: to love the world into a saving relationship with Jesus Christ. For our friends, we have only gratitude; for our enemies, we have only forgiveness. If that be weakness, then, with Paul, we are persuaded that it is "the weakness of God which is stronger than man" (I Corinthians 1:25).

How hard it is to understand Southern Baptists! For years now we have been told that the central drama of our destiny was to wage a fight to the finish between two warring factions, one called "liberal" and the other called "conservative." But a look at our logo says that this scenario is not so. Deeper than all of our surface skirmishes, which are but symptomatic of these troubled times, lies an identity shaped, not by politics or ideology, but by an open book, a lost world, and a suffering Savior. This identity calls us, not to be "liberal," but to be loving; not to be "conservative," but to be crucified! A broken world will not be won by any of the code words or catch phrases over which we sometimes squabble, but only by the gospel of our Lord Jesus Christ proclaimed and preserved in Scripture.

Our symbol says it well, but the time has come to translate that symbol into reality. Therefore, let us stand united: with an open Bible in our hands, with a lost world in our eyes, and with a cross of love in our hearts, saying to one another and to all who watch, "This is who we are! This is what it means to be a Southern Baptist!"

## Draper, Sullivan, and Garrison elected at SBC

James T. Draper, pastor of First Baptist Church, Euless, Tex., was elected president of the Southern Baptist Convention in New Orleans in a runoff against Duke K. McCall, retired president of Southern Seminary, Louisville, Ky.

Draper collected 57 percent of the 14,623 votes cast (8,331), compared to 43 percent for McCall (6,292).

Two other candidates were eliminated on the first ballot. They are Perry R. Sanders, pastor of First Baptist Church, Lafayette, La., and John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La., who had 9.8 percent and 9.3 percent of the first ballot, respectively. In that first ballot, Draper had 46 percent and McCall had 35 percent.

Sullivan was later elected first vice president of the SBC in a runoff defeating U.S. Representative Albert Lee Smith of Birmingham. Other nominees for first vice president were John G. Alley, pastor of Calvary Baptist Church, Alexandria, La., and Brian Shoemaker, a student at South-

ern Seminary.

Gene Garrison, pastor of First Baptist Church, Oklahoma City, was elected second vice president in yet another runoff. He won over Mrs. Ann Cravens of Pittsburg, and Norris Sydnor, pastor of Riverside Baptist Church, Baltimore and head of the Booker T. Washington Foundation in Washington.

These in the runoff led a field of eight nominees for second vice president. Other nominees had been Gene Waterson, pastor of First Baptist Church, Shelby, N. C.; Joe Lovelady, pastor of Edgewater Baptist Church, New Orleans; Robert El Craig, president of Union University; Maylan Morley, layman of First Baptist Church, Belle Plaine, Kans.; and Dwayne Martin, pastor of First Baptist Church, Texas City, Tex.

First Church, Euless, averages 2,100 in Sunday School with around 6,000 in membership, according to Draper. He said the church gives 11 percent of its undesignated receipts to the Cooperative Program.



From left are new SBC officers: Gene Garrison, second vice president; Jimmy Draper, president; and John Sullivan, first vice president.

## Pastors hear Bush, Cash, Graham, "great" sermons

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"With one-fourth of our Southern Baptist membership being non-resident and with 50 percent of our members not attending on any given Sunday, and with 20 percent of our members actually providing 80 percent of our income, it would seem there must be a renewed emphasis in the 20th century on... commitment to Christ as Lord," he said.

Jimmy Draper, pastor of First Baptist Church, Euless, Texas, said he wished a "heavenly hurricane" could rip through the Superdome like the "heavenly tornado" that roared down from heaven on the day of Pentecost when the Holy Spirit came down in power.

Draper said only with the presence and power of the Holy Spirit can Southern Baptists hope to carry out the Bold Mission Thrust goals of proclaiming the gospel to every person on earth by the year 2000.

During the closing session, expressions of conservative theology continued when pastors applauded remarks of Ron Dunn, president of Life-style Ministries, Irving, Texas, who claimed the churches that are growing fastest are led by pastors "who are steadfast and rock-hard stubborn in what they believe about the word of God and about Jesus Christ."

By contrast, said Dunn, those who are wishy-washy and not sure of what they believe "and can't make a statement until they have checked it out with certain so-and-sos" are not growing great churches.

A more moderate tone was proclaimed earlier by William B. Tolar, dean of the School of Theology at Southwestern Seminary, who said he

refuses to make differing interpretations of the scripture the criterion of Christian fellowship.

Tolar told of overhearing two seminary students arguing violently about the second command, one of them shouting to the other, "You don't believe the Bible." What he really meant, said Tolar, was "If you don't interpret the Bible like I do, then you don't believe the Bible."

Following a similar pattern, Bob Werner, pastor of First Baptist Church, Ferguson, Mo., called for an emphasis on love, the greatest gift from God.



Southern Baptist Pastors' Conference officers for 1982-83 include (from left): Steve Brumbelow, Cross Lanes Baptist Church, Cross Lanes, W. Va., secretary-treasurer; Ron Herrod, First Baptist Church, Kenner, La., vice president; and Fred Wolfe, Cottage Hill Baptist Church, Mobile, Ala., president.

## Convention votes reflect diversity of messengers

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Dunn of the Baptist Joint Committee on Public Affairs for his recent criticisms of President Reagan.

One resolution presented by the resolutions committee would have told agency personnel to ensure that resolutions passed by messengers would act as "guidance" for agency actions. That resolution was referred by messengers back to the SBC Executive Committee to determine its appropriateness. The SBC constitution and bylaws provide for agency trustees to be the sole supervisors of agency personnel.

Messengers dispensed with several controversial business matters by referring them to the SBC executive committee. One motion was to require the committee on boards to make public its recommendations by publishing them in Baptist Press 30 days prior to the SBC meeting. Another would likewise require the SBC president to disclose his appointments to the committee on committees and committee on resolutions 30 days prior to the convention. These motions were prompted by refusal of the president and of the committee on boards to disclose the information until the first day of the convention.

Another motion referred out of discussion for the duration of the convention asked for nominees to agency trusteeship to be required to have lived in the state they are to represent for at least one year before being nominated.

Another motion would have placed responsibility for the committee on committees directly on the state conventions, requiring each to name its own pair of representatives.

Other motions also referred to the executive committee included assigning to the first vice president organizing prayer support for annual conven-

tions, appointment of a presidential committee to study the question of a Bill of Rights for cooperating Southern Baptist churches, and for a study of "the best possible utilization of those trained for Southern Baptist ministry."

Three trustee nominees of the Committee on Boards were replaced in challenges of the committee report. The two Texas nominees Harlon Caton of Spring and Elton Ikels of San Antonio, nominees to the Sunday School Board, were replaced by Don Dilday of Navasota and J. C. Hatfield of San Antonio. And Eddie Sellers of Morganton, N.C., nominee to Southeastern Seminary, was replaced by Mrs. Christine Gregory of Danville, Va. In nominating the Texas replacements, Ken Chaffin of Houston, said that the two nominees used literature other than Southern Baptist in their Sunday Schools. Vernon Davis of Alexandria, asking to replace Sellers with Mrs. Gregory, said no person from Virginia has ever been on the Southeastern local board despite charter provisions allowing such.

Messengers approved without discussion a 1982-83 Cooperative Program budget of \$106 million. The budget includes \$96,635,000 for the basic operation needs. The \$3,365,000 for capital needs, and \$6 million for a challenge phase. 1981-82 budget was \$93 million. Registration was 20,400 as of 5 p.m. Wednesday.

Following some debate, messengers refused passage of a measure recommended by the Executive Committee that would have allowed agencies to delegate any special authority to subcommittees.

Other recommendations which were approved by messengers, included minor charter amendments of various agencies, setting the SBC meeting for 1987 at St. Louis, June 16-18, and in San Antonio in either 1988, 1989, or 1990, whichever earlier date is possible. Also, the Committee reported on Bold Mission Thrust goals which showed that SBC growth continues.

An amendment calling for a layperson as one of the top three officers of the SBC was defeated this year after a first year acceptance last year. Owen Cooper of Yazoo City presented the amendment last year which required two successive years of voting to become official. And messengers rejected an early motion to move last day business to earlier time slots.

James L. Pleitz, pastor of Park Cities Baptist Church, Dallas, was selected to preach the annual sermon during the 1983 Southern Baptist Convention which meets in Pittsburgh, June 12-16. James C. Wideman, pastor of Screven Memorial Baptist Church, Portsmouth, N. H., was named alternate preacher and William J. Reynolds, professor at Southwestern Seminary, Fort Worth, was named to be music director.

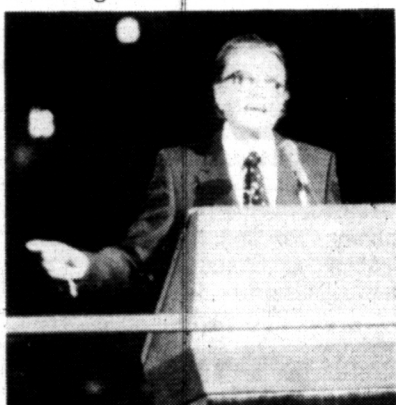
## Churchmen will supply piano for Yellowstone

Yellowstone Baptist College, a Southern Baptist college in Billings, Montana needed a piano for its Music Department. The Singing Churchmen of Mississippi decided as a mission project to try to fill this need. Perry Robinson, Ellisville, missions coordinator for the Singing Churchmen, said that ten churches have contributed \$1200 toward the purchase of a \$1700 piano.

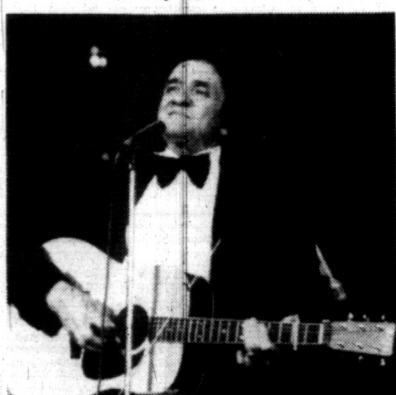
The ten which have given are Broadmoor, Jackson; First, Gulfport; Immanuel, Cleveland; First, Pontotoc; First, Lucedale; Grace Memorial, Gulfport; Tate Street, Corinth; Bay Springs; First, Clinton; and First, Ellisville. Robinson said that any church that wishes to participate of course may do so. Funds have been channeled through the Church Music Department, Box 530, Jackson, Miss. 39205.

A second mission project of the Singing Churchmen will be workshops for lay music leaders in California Oct. 22-30, 1982. Perry Robinson and Jimmy McCaleb will teach. Also, Robinson said, that other ministers of music are needed for this project.

The Singing Churchmen plan to present concerts in Spanish in Uruguay, Paraguay, and Argentina April 17-30, 1983. "This opportunity of witnessing through music is open to all ministers of music," said Robinson. "Any who wish to participate need to make an initial deposit to the Church Music department by convention time in November."



Billy Graham



Johnny Cash



George Bush



# Executive Committee asks that embargoes be honored

NEW ORLEANS—The Southern Baptist Convention's Executive Committee breezed through its pre-convention business session, last week, concluding with a carefully-worded appeal for cooperation from the news media in reporting convention events.

The committee adopted a series of recommendations and reports ranging from retirement programs to a proposal for a new SBC building. The new hitch in the afternoon's proceedings came in response to an appeal for denominational unity issued by a five-member coalition of Southern Baptist laypersons.

In the group's "Statement of Lay Concerns," Andrew L. Rainey of Gulfport, Miss., decried widening disharmony with the nation's largest evangelical denomination.

The statement lamented division created by "factions (who) through their adamant positions and their evident desire to publicize their positions and beliefs are dangerously close to falling into a trap set by Satan to disrupt our Convention and keep us from performing the things we have come to New Orleans to do."

After considerable discussion, the committee unanimously approved a motion presented by SBC President Bailey Smith expressing gratitude for "every expression of loving concern and that we also support every effort possible to make this a peaceful convention."

In its final action, the Executive Committee adopted without discussion a motion requesting that "all press representatives honor the embargo printed on speeches released prior to the annual meeting of the Southern Baptist Convention until the speeches have been delivered."

The resolution was a response to a front-page story the week before the convention in the Houston Chronicle which quoted from the printed text of Smith's presidential address. Smith did not deliver the sermon until the next Tuesday morning.

In an interview following the business meeting, Smith said the story quoted his address accurately but that its release prior to the convention was a "horrible, unethical thing." He said he understood the speech was "circulated by a group of moderates."

Though he indicated that "this kind of thing has never happened to me before," Smith said he was "hurt more than surprised."

Executive Committee chairman John T. Dunaway of Corbin, Ky., who presented the motion, said the problem was one of integrity.

"The newspaper wouldn't have received the speech without someone circulating it," Dunaway said.

He added that "a similar integrity problem" was involved in the pre-convention publication of nominees for boards of SBC agencies and institutions. Portions of the report of the SBC Committee on Boards were published by several Baptist state papers (including The Baptist Record.)

In other actions, the Executive Committee

—took the next step toward a new Southern Baptist Convention building by approving negotiation of a contract with an architectural firm to complete design-development documents for the proposed new building. A decision on the building is not expected for at least six months.

—adopted minor changes in the Executive Committee's retirement plan to make the plan more compatible with the denomination's annuity program.

—approved two charters for the Sunday School Board, allowing the board to establish two subsidiary music publishing corporations in order to expand its business with music licensing organizations.

—approved the annual report of the Executive Committee to be presented in full during the convention sessions on Tuesday.

—adopted a plan of action developed by the SBC Brotherhood Commission for involving laymen in the denomina-

tion's Bold Mission Thrust program. —heard reports from its legal affairs committee and SBC Cooperative Program Study Committee.

Earlier in the day, the committee's administrative and convention arrangement subcommittee elected Craig A. Bird as Baptist Press feature editor. Bird, director of news and information at Hardin-Simmons University, Abilene, Texas, succeeds Norman Jameson, who has resigned to become a full-time theology student and assistant director of news and information at Southwestern Seminary, Fort Worth, Tex.



New Executive Committee officers of the Southern Baptist Convention are (from left) Harold C. Bennett, Nashville, executive secretary-treasurer; John T. Dunaway, First Baptist Church, Corbin, Ky., chairman; Lois M. Wenger, First Baptist Church, Orlando, recording secretary; and W. Dewey Presley, Park Cities Baptist Church, Dallas, vice-chairman.

## Evangelists avoid public debate as elected officers take reins

By Patti Stephenson

NEW ORLEANS (BP)—After a marathon 12-hour session spiked with fiery preaching, boisterous singing and frequent calls for evangelists to "stand by God's inerrant word," the Conference of Southern Baptist Evangelists ended on a high note of harmony, averting a bitter battle which had threatened to divide the 350-member association.

Controversy which had festered in recent months over the issue of who should control the conference was resolved when members ratified by a three-to-one vote a new slate of bylaws transferring major responsibilities from the conference's executive director to its elected officers.

The vote on new bylaws was called after evangelist Sam Cathey of Hot Springs, Ark., pled with conference members to "refrain from tarnishing the unified spirit of our conference and eroding our credibility among our fellow Southern Baptists." His successful

motion to vote without debate was later credited with "bathing this conference in a spirit of unity" by Jim Wolson, an Orlando, Fla., evangelist and newly-elected vice president CSBE.

The conference had also been troubled by charges accusing president Freddie Gage of Fort Worth, Texas, of manipulating the conference as a "political machine" to garner support for conservative causes centered around the issue of biblical inerrancy.

Gage responded by vowing to "fight liberalism until all the blood is drained from my body," and declared, "If you don't like Paige Patterson (president of Criswell Center for Biblical Studies in Dallas—a conservative leader), then I don't want to be in the same conference with you."

Patterson, along with fellow conservatives Adrian Rogers, former SBC president and pastor of Bellevue Baptist Church, Memphis, Tenn., and Darrell Robinson, pastor, Dauphin Way Baptist Church, Mobile, Ala., participated in the general session of the CSBE.

Rick Scarborough of Nacogdoches, Texas, elected to succeed Gage as president, described the conference's purposes as being "for fellowship and for speaking to issues concerning all evangelists." But he added, "Before we can shake this convention, we must allow God to shake us and we must make peace with each other."

Other officers elected include Rudy Hernandez of Dallas, secretary/treasurer; Lee Castro of Mt. Juliet, Tenn., music director; Lonnie Parsons of San Antonio, assistant music director; Harold O'Chester of Austin, Texas, pastor advisor; and Felix Snipes of Atlanta, parliamentarian.

The conference also recognized 17 veteran evangelists for "500 combined years in evangelism," including Percy Ray of Myrtle, Miss.

Banquet speaker Bill Stafford, a Cleveland, Tenn., evangelist, declared, "I don't come to the Bible to find discrepancies, but to look for Christ."

Draper urged the evangelists to "pray that Southern Baptists get back on track to win our world for Christ," adding, "I'm certain we can find common ground."

The afternoon session, billed as an "old-fashioned, soul-winning revival" featured addresses by evangelists Larry Taylor of San Antonio; Manley Beasley of Euless, Texas; James Robison of Hurst, Texas, and J. Harold Smith of Orlando, Fla.

Taylor told a crowd of 3,200 at the New Orleans Hilton, "The real thing hurting us is not liberals but inconsistency in our own lives."

## Gulfshore has openings

Gulfshore Baptist Assembly manager Frank Simmons reports that several of the Gulfshore conferences this summer that had been previously announced as being filled, now have some openings. Simmons said that cancellations have provided openings for registration at the Youth Music Conference, July 16-20; at the I Sunday School Leadership Conference, July 26-28; and at the Youth Discipleship Conference, August 7-11.

Other conferences having a limited amount of space are the Church Training Leadership Conference, August 11-14; the Senior Adult Conclaves, August 16-18 and August 19-21; and at the Pastor-Church Staff Conference, July 5-7.

For reservations, write Gulfshore, Henderson Point, Pass Christian, Miss., 39571. A registration fee of \$15 per person must be enclosed.

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## Messengers speak minds on prayer, tuition tax credits

By Don McGregor

Resolutions presented to the Southern Baptist Convention by its Resolutions Committee turned out to be one of the battlegrounds of this year's meeting. Of the 47 resolutions submitted to the committee by messengers, 24 were reported back to the convention.

Of the 24, three were lumped together into one vote, one was eliminated and a substitute adopted, two were amended, two were tabled, and one was referred to the Executive Committee.

One of the two resolutions that were tabled had been referred back to the resolutions committee earlier only to be brought back to the convention by the committee. It dealt with support of Israel, a subject Foreign Mission Board officials felt was somewhat ticklish in view of the present activities of the Israeli government in Lebanon. When it was returned to the floor, FMB Executive Director Keith Parks and the resolution's author, Jim DeLoach of Texas, appeared together on the platform to ask the messengers to table the resolution, which they did.

The resolution which became a substitute for another one was the product of Owen Cooper of Yazoo City. The original resolution decried the fact that various state papers had published names of nominees for boards, commissions, and standing committees after the committee making the nominations had voted not to make the names public. A copy, however, was received unsolicited by the Baptist Standard, Texas state paper. The resolution asked that "in the future when the Committee on Boards, Commissions, and Standing Committees makes it clear that they do not want the names published in advance, that their request should be honored."

Cooper's substitute suggested that the Southern Baptist Convention president should release the names of his committee appointments 30 days ahead of the convention and that the chairman of the committee on Boards, Commissions, and Standing Committees should be urged to do the same.

The convention adopted Cooper's substitute.

The other resolution that was tabled was critical of James Dunn, executive director of the Baptist Joint Committee on Public Affairs, for remarks he had made earlier criticizing President Reagan. A motion to table the resolution was made by Cecil Sherman, pastor of First Baptist Church, Asheville, N.C., and accepted by the convention by a margin estimated to be 2 to 1.

One of the two amendments was initiated by Duke McCall, chancellor of Southern Seminary. His amendment called for "mutually verifiable disarmament, including nuclear disarmament" to be added to a resolution that declared "our historic Baptist commitment to peace with justice as a goal in personal, social, and international relationships."

The other amendment changed "apology" to "regret" in a matter involving the publishing by a Houston, Tex., newspaper of parts of President Bailey Smith's convention address prior to the presentation. The resolution first called for an apology by the convention; but messenger W. W. Finlator, in calling for the amendment, said he was not responsible and didn't feel he should apologize.

The resolution referred to the SBC Executive Committee was one asking that SBC boards, commissions, and committees be sure that positions taken by the bodies reflect the positions of the convention.

A resolution on alcohol was seconded by Duke McCall, who had been branded as a social drinker by some sources prior to the election of the president. McCall took the occasion to refute the charges and was given a sustained standing ovation.

Sustained discussion greeted the presentation of a resolution on prayer in schools and supporting an amendment to the United States Constitution concerning the issue. Charles Stanley, pastor of First Baptist Church, Atlanta, said there are misconceptions on the part of lower courts and school administrations regarding the 1962 decision of the U.S. Supreme Court and that prohibiting prayer is the first step in demoralizing America. Gene Puckett, executive director of Americans United for Separation of Church and State spoke against the resolution; but Morris Chapman, pastor of First Baptist Church, Wichita Falls, said secularists, humanists, and atheists are against prayer in public schools, and "that is not the company we want to keep."

Various attempts to amend the resolution were made before the messengers finally voted to adopt the resolution.

A resolution on abortion was tabled during one session of the convention only to be brought up again at a later session and passed. The resolution declared in part that Southern Baptists "will work for appropriate legislation and/or constitutional amendment" prohibiting abortions except to save the life of the mother and "which will prohibit the practice of infanticide." Though the messengers early had voted to table the resolution, they voted later to remove the statement from the table. Several attempts to change the resolution failed, and it was adopted. One messenger reported to the convention that he had submitted a resolution that was completely different in content and spirit from the one adopted but that it had not been reported back by the resolution committee.

Two resolutions passed which many messengers were surprised to see presented due to the nature of other resolutions and were surprised to see passed. Both passed easily. One noted dangers inherent in a national constitutional convention and suggested

that the New Orleans convention should point out those dangers to all Baptists. The other opposed tuition tax credits for parents with children in private schools and called on President Reagan to reconsider his support of such a measure.

Mississippi Sid Taylor of Ocean Springs submitted a resolution on prison ministry; and the convention adopted a statement encouraging "our churches and associations to plan and to implement programs designed to meet the spiritual needs of prisoners and their families and to seek ways to become involved in the re-entry process."

Other resolutions called for an evangelistic effort in connection with next year's convention in Pittsburgh; expressed concern for the moral tone of television programming and asked the Christian Life Commission to aid in preparing for specific action; called attention to World Hunger Day on Oct. 10; called on President Reagan and Congress to continue and increase efforts to solve the nation's economic woes; decried the pre-empting of religious broadcasting on Sunday by sports programs and asked that SBC officials talk to network officials concerning the matter; expressed concern over the erosion of the place of the Lord's Day; and opposed the activities of the Ku Klux Klan.

Three that were lumped together called on college and seminary professors to avail themselves of opportunities to serve in leave times in new work areas, called for responsive ministries to families in and out of the church memberships, and urged support of the American Bible Society as a part of Bold Mission Thrust.

A resolution expressing support for the teaching of "scientific creationism" in public schools was passed after an attempt to have it postponed indefinitely had failed.

After three resolutions had passed, Dotson Nelson of Birmingham, Ala., made an attempt to have the remainder of the Resolution Committee's report tabled. This effort failed. Later on, half way through the committee's report, another attempt by another messenger was made to table the remainder of the resolutions. A vote by show of hands was indecisive, and the attempt failed on a standing vote.

Finally, there was an attempt to adjourn the business session before the resolutions on support for Israel and on abortion could be resubmitted. The effort to adjourn failed, but the resolution on support of Israel was tabled.

Though a great deal of attention is given to resolutions because they reflect an expression of Southern Baptist thought, they are not binding in that they reflect only the majority opinion of those messengers in the convention session at the time of the vote. They do not carry over from year to year. Motions calling for action, on the other hand, are binding until the action is taken.

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## Editorials . . .

## The Southern Baptist pendulum

The high point of convention week in New Orleans came before the convention ever got under way as 2,000 people made their way out of the upper reaches of the Superdome to register spiritual decisions following a message by Billy Graham.

This was during the Sunday evening session of the Pastors' Conference. On Saturday hundreds of young people had been out over New Orleans witnessing, and on Sunday afternoon more than 400 adults were out on the streets. Their zeal made its impact, and 42,000 people were in the cavernous Superdome to hear Graham speak. In response to his invitation they poured out of the stands by the hundreds in a sight that gladdened the hearts of the many thousands who had gone there for the convention and its attendant meetings.

The Southern Baptist Convention itself was not without its inspirational moments. Following the Pastors' Conference, however, press tables were installed just below the platform. They evidently were not taken into account when the sound was worked out, and the sound at the press tables was not good. A spot check of other areas seemed to indicate that otherwise the sound was amazingly good for such a gigantic arena. The point is that the press room with its closed-circuit television and earphones for sound made it much easier for reporters to hear, but much of the spirit and color of a convention is missed in the press room.

So the convention seemed to revolve around its business. In fact, more time was allotted for business than has been the case in many years.

Just about all of the motions presented were referred to the Executive Committee for study. This focused attention of the messengers in the election of officers and upon dealing with 47 resolutions that were presented initially. The resolutions committee reported back 24 of them.

The election of officers has held the interest for several years of those Southern Baptists who watch conventions. Beginning in 1979, there has been a continuing effort to use the appointive power of the president to get more decidedly conservative people onto convention boards and agencies, and

the efforts are beginning to be apparent. Efforts to counteract this move have surfaced in the last two years, and presidential candidates with more moderate leanings have been nominated to be pitted against the more conservative ones. The results have been about a 60-40 split in Los Angeles last year in favor of the conservatives and a 57-43 split this year in the conservatives' favor.

Just how much that means is hard to tell. Last year Abner McCall of Baylor University was pitted against an incumbent, always a tough battle. This year the conservative candidate was the highly popular Jimmy Draper of Euless, Tex., aligned against the highly regarded though not as popular Duke McCall of Southern Seminary.

The complete dynamic of the present struggle within Southern Baptist Convention ranks is somewhat difficult to distinguish, but a part of it has seemed to be an attempt to wrest control of convention machinery from the established group that had been shaping the direction of the convention. The idea of theology was finally admitted as being a smoke screen by those in the effort to dislodge control from an established group. The new president, Jimmy Draper, told the Baptist Record two years ago that it was a power struggle. This finally had to be the issue, for there is not enough difference among the bulk of Southern Baptists theologically to get an issue going. The word, "inerrancy," was seldom heard this year. Draper said on the earlier occasion that the proper definition is that the Bible will not lead anyone into error. That is a belief held by 100 percent of Southern Baptists.

If indeed the present effort is an anti-establishment struggle, then the combination of Duke McCall being nominated by Grady Cothen, president of the Sunday School Board, surely made a positive choice possible, for both are in the heart of the establishment.

The fact of the matter is that the conservative element in the struggle seems to have been taken over by a group of young, articulate, successful pastors of rapidly growing churches or those which already have attained something akin to super church status.

Draper was nominated by Morris Chapman, pastor of First Baptist Church, Wichita Falls, a Mississippian. It is of interest to note that both McCall and Cothen are natives of Mississippi also.

In a press conference following his election, Draper said that the most important issue is to learn to communicate with each other. "We must solve this before we can go on to other issues," he said. He noted that the problems are in the academic community and said that is where they should be because it is the nature of the academician to continue to search for new truths. "I don't want anybody fired," he said. "I want to look at and deal with the problem."

When Draper went to his present pastorate in 1975 the Cooperative Program gifts there were \$42,000 annually. For 1982 the church's 11 percent contribution of undesignated receipts through the Cooperative Program will amount to \$200,000. An additional \$100,000 will be added by designations.

"The Cooperative Program is the finest thing we've ever done," he said.

He said he is concerned that the conservative position not be ridiculed. He also said that concerns with conditions at institutions need to be expressed through the trustees. The trustees should be alert, he declared. "We are not out for a witch hunt."

"The institution is responsible to the trustees directly, not the convention," he added.

That the convention is swinging toward a more conservative stance is apparent in the resolutions that were adopted in New Orleans. For instance there was one calling for a constitutional amendment that would guarantee voluntary prayer in schools and other public places. This is an evident reaction against several recent court decisions that have denied such prayer. Surely such decisions have been in error, and SBC President Draper declared that he favored seeking restitution through the courts before seeking a constitutional amendment. The convention, however, was ready for faster action.

The convention also spoke out in favor of abortion only to save the life of

the mother, not mentioning rape and incest, and called for a constitutional amendment to establish that position. It called for the teaching of scientific creationism in the public school regardless of whether or not evolution is taught.

On the other hand, the convention refused to make a statement in support of Israel because of its involvement in Lebanon and spoke out against tuition tax credits for parents with children in private schools.

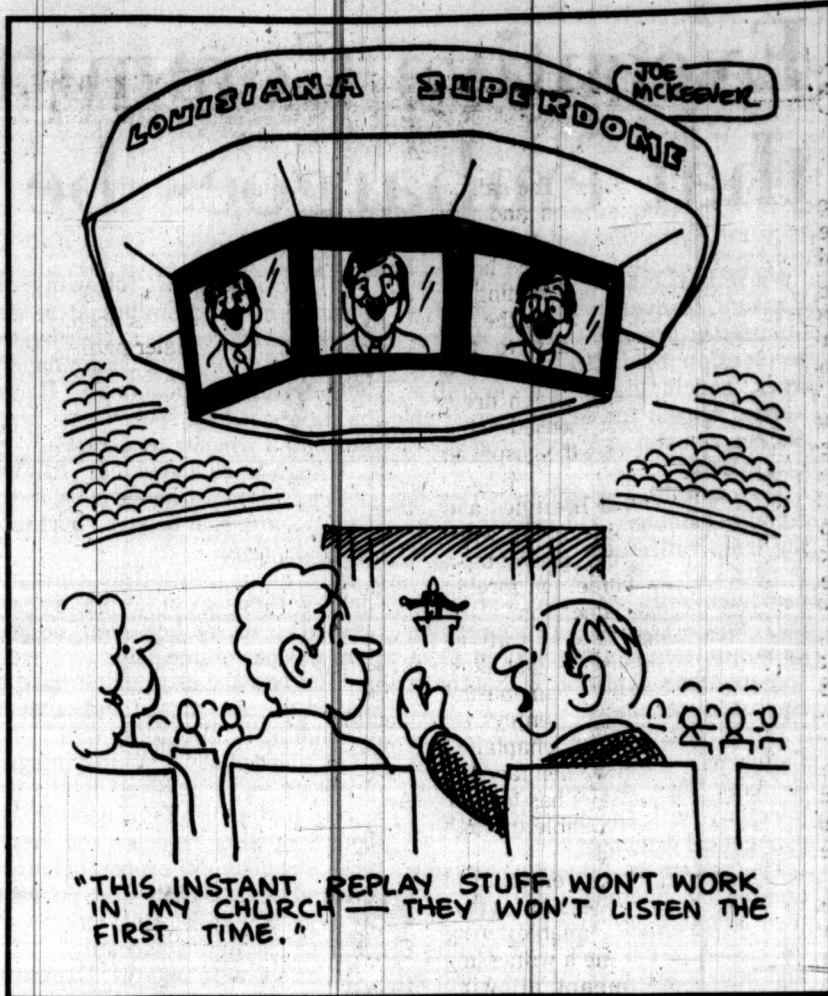
In the presentation of the report of the committee on boards, commissions, and standing committees the convention removed two nominees for the Sunday School Board and replaced them with others and changed a local member on the Southeastern Seminary board. The Sunday School Board changes were made at the urging of Ken Chafin, South Main Church, Houston, pastor, and over the protestations of Adrian Rogers, pastor of Bellevue Church in Memphis.

So once again the convention demonstrated that it will make decisions as it sees fit. It may be swayed and influenced from time to time, but it will not be taken over completely by any element, moderate or conservative.

It will do as it pleases. Right now it is in a decidedly conservative mood, and it may well be that the rank and file of Southern Baptists would agree.

The convention may have been on a more conservative course for some time as it waited for a leader to come along. It was as early as 10 years ago that the original Volume One of the Broadman Commentary was pulled from book store shelves by convention messengers. The rank and file are not movers and shakers, but now that conservative bent may have been fashioned into a conservative force by new leaders. There will continue to be others, however, who will see ultra conservatism as a danger for our missions efforts and will continue to resist any attempt by any group to threaten this endeavor.

So the struggle will continue as the pendulum swings back and forth unless indeed we can learn to communicate and continue to cooperate in spite of diversity.



## Faces And Places

By Anna W. Stewart

## "Way down yonder in New Aw-leens . . ."

Royale's 16-passenger commuter plane swayed and swung in the air currents, like a kite. In the 50 minutes from Jackson to New Orleans we soared above tall cloud pillars, a fantasyland Monument Valley, and then we sailed low over Lake Pontchartrain, the long line of causeway to our left. (On my Thursday return, I was the only passenger—made me feel like a VIP. The pilot told me to move toward the rear, so that the prop noise would not sound so loud.)

I rode a Gray Line van to Ambassador Lodge on Tulane Avenue for \$6 (a third of the taxi cost from airport to town). Genevieve Zachary of Homer, La., formerly of Laurel, had gone on to an SBC session, but had pinned a note to my pillow: "Welcome! This side of the room is yours. Ham, roast, pimento cheese in ice chest in closet, and crackers in yellow box on chest of drawers. Help yourself." Which I immediately did.

Muggy hot. The pool looked inviting, but I'd left my bathing suit home. Like with my umbrella, I never guess right. (I had taken the bathing suit on vacation to San Francisco. Weather was so cold there I had to buy a sweater.) Next morning though, Genevieve had coffee perked before I got out of bed.

We rode a city bus for 60c down Tulane Avenue and then walked 6 or 7 more blocks to the Superdome. Everywhere I ran into Mississippians. In the exhibits area, the Louisiana Baptist Convention had arranged tables on a latticework "porch" and was offering free coffee. Sarah and Clifton Perkins were seated at one of the tables, against a cozy backdrop of priscilla-curtained window and maple rocking chair. In line for coffee were Mr. and Mrs. John Barnes, Jr.

The Baptist Message issued an 80-page SBC Special Edition. In it, Lynn Clayton, editor, wrote, "Louisiana culture is as rich as its dark-roast coffee; and Baptist work is part and parcel of it all. From the French-speaking Cajuns' Acadiana, to the world-seafarers' port of New Orleans, to the delta farmland, and to the pinewoods and rolling hills, Louisiana Baptist work says, 'Welcome! God is at work here.'"

Stanley and Glenna Stamps at the Foreign Mission Board exhibit told me they'd had a great time in Montana and are waiting now to be assigned to a new field of service. Walking along the enormous circular corridor I met James and Narcissa Richardson and Chester and Evelyn Vaughn.

Mack Adams (Genevieve's son) and his wife, home missionaries to Puerto Rico, invited me to go with them to the reception in the Hyatt Regency for home and foreign missionaries. There

I talked with Mary Jo Stewart, Mississippian who works at the Spanish Baptist Publishing House, Richard and Pat Alford, Mr. and Mrs. Owen Cooper, Mr. and Mrs. Fred Tarpley, Mr. and Mrs. Lowrey Compere . . .

Mack Adams was to speak at the Mission Service Corps party, so his mother invited me to that, too. I wore my press ribbon so I'd look more like a legitimate guest, and I did take pictures of three Mississippians who spoke—Mrs. Rachel Milner and Mr. and Mrs. Eugene Farr.

Some time maybe I'll learn to keep my big mouth shut. Genevieve and I were standing in the Baptist book store. I had found my book, *When Faith Triumphs*, on a Broadman table under "devotional books" and protested (loudly?) to her, "Why is it here instead of under missions or biography?" At my elbow Bob Dowdy of Broadman Press spoke up and said, "Well, we do the best we can with so many books and all these people!" I was so embarrassed I wanted the floor to open up and swallow me, but it did not. After all, Broadman Press had kindly invited me to its nice reception for Broadman authors. (The table was loaded with ribs and cheeses and vegetable dips and fruit punch, etc.) Around the room I recognized other writers, Hardy Denham, Horace Kerr, Clark and Margaret Hensley, Bob Hamblin, Frank Pollard . . . I enjoyed meeting Harold Smith, the editor with whom I'd exchanged a mountain of letters.

Yes, I did go to some other meetings besides parties. As a messenger from Morrison Heights Church, I managed to cast some votes. For me, the highlight of the convention was the foreign missions theme on Wednesday night. Pattie Dent, Mississippi WMU president, led in the opening prayer. Lewis Myers presided. When George Beverly Shea sang "I'd Rather Have Jesus" the crowd gave him a standing ovation. Keith Parks' message was so powerful that I felt sorry it was not given a time earlier in the evening. By the time a lot of reports had been given and the main program began, it was nearing 10 p.m. and the crowd began to grow restless. Dr. Parks pleaded with his listeners to commit themselves to pray daily for specific mission endeavors and for missionaries by name.

As I was enroute home, a cab driver said, "I hate to see all you nice people leave New Orleans." He was so polite and helpful that I felt impelled to say, "I know from your attitude and your behaviour that you are a Christian." He said, "Yes, ma'am! I surely am." When I got out, he came around and shook hands with me and wished me a happy journey home.

## Missionaries keep low profile after South Atlantic ceasefire

By Erich Bridges

LA PLATA, Argentina (BP)—Southern Baptist missionaries in Argentina maintained a low profile after the ceasefire between British and Argentine forces in the South Atlantic, according to mission organization president Leon White.

"We're trying to stay as close to home as possible," White said of the more than 50 Southern Baptist missionaries in the country.

In a televised speech June 15, Argentine President Leopoldo Galtieri blamed Argentine losses on the United States, which had become the "enemy of Argentina and its people," he declared, for supporting the British cause.

Millions of Argentines share that belief, White said, which has fueled "more of an anti-American spirit, although at present I don't think it's turned into an anti-missionary reaction."

Nevertheless, with the country in a "state of shock" and demonstrations of frustration occurring in Buenos Aires, White said missionaries were curtailing some activities and travels. Several Argentine congregations, he added, had withdrawn invitations to missionaries to participate in evangelistic meetings and conferences. "They do not feel like it would be helpful right now for North Americans to be in their churches," White explained.

Even in far flung areas of the country, missionaries must face the consequences of the conflict. Missionaries David and Janene Ford of Missouri, who live and work in La Falda, some 600 miles northwest of Buenos Aires, wrote recently to friends and sup-

porters saying that their reception in the community had cooled noticeably.

Though they enjoy the support of Baptists and "feel no physical danger whatsoever," they said, some acquaintances no longer speak to them, or give them "cold shoulders." They removed their American flag from an upstairs window, speak only Spanish in public and rarely buy publications printed in English, "because the vendors hate to sell them to us."

The Fords' two children, Julie and Jonathan, feel "an identity struggle"

as they try to reconcile their love for Argentina and their own identity as North Americans. Their school director, a friend of the Fords, recently told Jonathan, "all of the children in the school love you, even though you are from North America."

"David and I are more aware of our 'foreign-ness' than before," Mrs. Ford wrote.

Speaking for all the missionaries, White adds: "Tell Southern Baptists not to quit praying now. We need their prayers more than ever."

## Latin American missions jeopardy not ruled out

By Erich Bridges

RICHMOND, Va. (BP)—Four South American Baptist leaders visiting the United States said the U.S. government's pro-British position on the war in the south Atlantic has not divided South American Christians and North American missionaries working in the region.

But the leaders did not rule out the possibility of negative impact on mission work.

The visitors, representatives of Baptist churches and organizations in Argentina, Uruguay and Paraguay, met with officials of the Southern Baptist Foreign Mission Board just before the Southern Baptist Convention in New Orleans.

Roberto Modroff, a prominent pastor in Buenos Aires, and national Baptist leader, said that the Argentine Evangelical Baptist Convention sent personal letters to every North American Baptist missionary in Argentina, expressing love and support and urging them to stay and continue ministry.

The convention's position, Modroff said, "expresses very well the attitude of all Baptist people toward our missionary brethren." He added the cosmopolitan makeup of Argentine society would likely mute hostility directed toward missionaries from the general public despite widespread anger over the U.S. government position. Large numbers of Americans, Britons and English-speaking Europeans live in Argentina.

But Modroff said some influential Argentines have depicted the battle between Britain and Argentine forces as a "conflict between Anglo-Saxon-British-American Protestantism and Latin Catholicism." That interpretation of the struggle, and its potential for awakening old Protestant-Catholic animosities, has "distressed us greatly," Modroff said.

He also cautioned Baptists of other countries "who do not understand the historical and legal aspects" of the conflict against making public statements for or against either side. A recent statement by former president Jimmy Carter identifying Argentina as the "aggressor" in the conflict, he related, resulted in banner headlines in a Buenos Aires newspaper reading, "Baptist Leader Carter Supports British Colonialism."

Daniel Kernke, a Baptist pastor and youth leader from Uruguay, said he had seen some signs of anti-Americanism in his country, primarily in the form of strong statements and displays of anger against pro-British actions of the Reagan administration.

"Anything that smells a little bit of North America is not very popular right now," Kernke said. "What I don't know is how this will affect (North American missionary) work with the people." Baptists, he said, had held prayer meetings for a peaceful resolution to the war in support of missionary presence in Uruguay.

Dionel Silva, immediate past president of the Evangelical Baptist Convention of Paraguay, echoed Modroff and Kernke; "I can't begin to guess what governments will do, but all of us as Latin American Baptists are praying that there will not be negative consequences (related to missionary work). 'We desire an open door for good cooperation, good relations and effective work,'" Silva said.

Meanwhile before armed conflict ceased, some 15,000 Argentine evangelicals (including Baptists) attended a June 4 rally in Buenos Aires in support of the Argentine cause. They prayed for peace, but took up a collection for the patriotic front, the national fund supplying Argentine forces with food, medicine and other supplies.

## Missionaries plan to leave Lebanon if able

BEIRUT, Lebanon (BP)—Some of Southern Baptists' 16 missionaries in Beirut, Lebanon, have made plans to leave the country, but they do not know when or how.

Missionaries reported by telephone June 15 that the situation in Beirut was "very precarious" but did not elaborate. Lebanon has been the scene of fierce aerial and ground battles since Israeli troops invaded the country June 4.

A few missionaries hoped to stay to continue their current assignments or assist in relief work among the thousands of refugees who have been pouring into the city since Israel launched the invasion.

The Southern Baptist Foreign Mission Board, acting at the request of the Lebanon Baptist Mission (the organization of missionaries in Lebanon), released \$15,000 for general relief and \$15,000 in hunger-relief funds for Lebanon on June 15.

A medical clinic has been set up in Beirut Baptist School in west Beirut. It continues to offer medical assistance and shelter to many of the injured and homeless who have no place to go in the Palestinian sector but the sidewalks.

Southern Baptist missionaries are all safe, they reported. One Baptist church in the village of Ain Dara, in the mountains near Beka'a, suffered a direct hit and was badly damaged as was the nearby home of the Baptist pastor. No one was injured.

## Letters to the Editor

## Everything stolen

Editor:

While we were at the Southern Baptist Convention in New Orleans someone stole everything out of the home the church provides for us. My children's clothes, mine and my wife's, our beds, our sofa, our pots, and our food were taken. All of this in time can be replaced. But my books and my papers can't be replaced. Our church has no insurance for the air conditioner and other things of mine that were taken, and I don't expect ever to get any of it back. I do hope that all who read this letter will join with me and my family in prayer that the ones who did this awful thing will turn to Jesus Christ and ask forgiveness.

Alton Fagan, Pastor  
First Baptist Church  
Beaumont, MS 39423  
Rt. 1, Box 318

## Support of agencies

Editor:

I was more than just a little concerned when I learned that Coopera-

tive Program dollars to the tune of nearly \$400,000 goes to support the Baptist Joint Committee on Public Affairs. I do not believe (as I feel some in the Convention Office do) that they represent the majority of the rank and file Baptist people. The most of us support prayer in the school, Pro-Life (anti-abortion), and are strongly opposed to ERA.

As if this were not enough, I now find that we give (through our state convention) to the Americans United For the Separation of Church and State. Could this be true? Do you suppose that most Mississippians know that this organization is listed as one of the top five support groups of the American Humanist? Let's set the people straight. God's money does not need to be going to any cause that outright opposes everything Christianity stands for.

Michael O'Brien, Pastor  
First Baptist Church  
Lexington, MS

The Southern Baptist Convention in New Orleans voted to contribute \$387,400 to the Baptist Joint Committee on Public Affairs through the

Cooperative Program for fiscal year 1982-83. There is no money in the general budget of the Mississippi Baptist Convention for Americans United for the Separation of Church and State. Any money going to Americans United from Mississippi Baptists is either from individuals or from an individual agency budget. Americans United, of course, is not a Baptist agency at all. And while Southern Baptists are its largest financial supporters by far, the Baptist Joint Committee on Public Affairs is controlled by a joint committee made up of representatives of nine Baptist bodies in the nation.—Editor

## Willis Brown hospitalized

Willis Brown of Jackson was stricken ill on Sunday in New Orleans during the WMU Convention.

He was taken to Southern Baptist Hospital in New Orleans, where the diagnosis was fungal pneumonia. Mrs. Brown said Tuesday that he was not responding well to treatment and requested prayer in his behalf.

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# Baptist women consider service opportunities

NEW ORLEANS (BP)—The call to become witnessing women and the celebration of 75 years of religious education for women were the highlights of the 94th annual meeting of Woman's Missionary Union, the 1.1 million-member auxiliary to the Southern Baptist Convention.

The two-day meeting which drew more than 3,000 women, focused on the need for women to share the gospel on a regular basis.

Highlighting myriad lifestyles and opportunities available today were women representing the fields of business, the military, home and foreign missions and higher education.

Julia Cadenhead, chaplain at the Naval Training Center in Great Lakes, Ill., said her assignment is an unusual one for women but one she enjoys.

"In my role as a Navy chaplain I seek to help men and women face the tough challenge the Navy has to offer and share the hope available through Jesus Christ," she said.

Jaxie Short, missionary emerita to Hong Kong, said witnessing opportunities often become available during times of crisis. "For me a witnessing woman overseas meant allowing yourself to hurt with the suffering of the people who surround you and know that your love and compassion can help them know the love of God," she said.

Continuing the appeal for women to actively share their faith was WMU President Dorothy Sample who reminded the crowd that the Great Commission is for women too. "Often we hear things in Southern Baptist life which intimate that women are not equal in the call of the Great Commission to go and share the good news, but God made women equal partners in this endeavor," Sample said.

Prior to her presidential address, Sample was elected to a second term. Sample is a psychologist and educator in Flint, Mich., and wife of Richard Sample, a bivocational pastor of a local congregation.

Also elected to a second term as re-

cording secretary was Betty Gilreath of Charlotte, N. C.

In the celebration of 75 years of religious education for women, the audience was reminded that in 1907 the WMU Training School was opened in Louisville, Ky. It was later named the Carver School of Missions and merged with Southern Baptist Theological Seminary in 1962.

Four graduates of the training school shared about theological education for women then and now.

"When God opened the door for me to attend the WMU Training School it was one of the greatest blessings of my life. I had been a missions volunteer for two years but I needed to know more about missions and the training school gave me this experience," said Verlene Farmer, Baptist Student Union director at Langston University in Langston, Okla. and the first American black to graduate from the school.

Helen Falls, professor of missions at

New Orleans Seminary, noted that the major differences between theological education then and now is the curriculum and the difficulty of placing female seminary graduates.

"These days women are allowed to be in the same classroom as the men and are not limited to preparing for careers in missions, work in a community center, church secretary, student work or WMU positions. But despite these achievements, many positions formerly filled by women on the mission field and in the local churches are now given to men," Falls said.

"As a result of these exigencies, young women completing their seminary education are becoming frustrated and many are returning to secular positions," she said.

Included in the meeting were 15 special interest conferences covering the topics of mission issues, WMU enlargement, need for prayer support and strengthening the Cooperative Program.



Dorothy Sample, right, of Flint, Mich. was re-elected president of Woman's Missionary Union, SBC. Betty Gilreath, left, of Charlotte, N. C. was also re-elected, to a second term as recording secretary, WMU, SBC. Carolyn Weatherford, center, is executive director.

## Revival dates

## Shorrosh to preach at Union

**First Baptist Church, Union (Newtown County):** June 27-July 1; Anis Shorrosh, Mobile, Ala., evangelist; Carl Bridgman, Meridian, music evangelist; services Sunday at 11 a.m. and nightly at 7:30; luncheon fellowship Mon.-Thurs. at 11:20 a.m.; Terrell Suggs, pastor.

**Hathorn (Jeff Davis):** June 27-July 2; Sunday, 11 a.m., dinner on ground, and afternoon service; 7:30 p.m., Mon.-Fri.; Jody Lightsey, pastor.

**Zion Church (Smith):** June 28-July 2; Marvin Murphy, pastor, Old Union Church, Shannon, evangelist; Mike Sellers, minister of music, in charge of music; Jimmy Sellers, pastor.

**Corinth (Jasper):** June 28-July 4; Grant Barber, evangelist; Edd Holman, pastor; homecoming and old-fashioned day, July 4, with dinner on the grounds and local choirs singing.

**Beat Line Church, Philadelphia (Neshoba):** June 27-July 2; Terry Plummer, pastor; Jerry Breazeale, director, School of Christian Training, New Orleans Seminary, evangelist.

**Sylvarena Church:** June 27-July 2; Cornell Daughtry, evangelist, pastor, First, Indianola; Thad Pritchard, minister of music, First, Summit, music evangelist; Robert Jackson, pastor.

**Cedar Grove (Marion):** June 27-July 2; Tom Popelka, pastor of Faith Covenant Baptist Church, Austin, Texas, evangelist; Dallas Rayborn, Hurricane Creek Church, Marion County, music leader; Charles Anglin, pastor.

**Salem Church (Leake):** June 27-July 2; homecoming and revival Sunday service at 10 a.m. lunch served, no night service; Mon.-Fri. 10:45 a.m. and 7:45 p.m.; E. C. Smith, pastor, Remus Church, evangelist; Jason Sharpe, pastor.

**Williamsburg Church (Covington):** June 27-July 2; Sunday at 11 a.m. followed by a covered basket lunch in the fellowship hall and services at 1:15 p.m.; services at 7:30 p.m. daily; Billy Greene, evangelist; Gale Anderson, pastor.

**New Hope (Leake):** June 27-July 2; Lamar Williams, pastor, Good Hope Church (Leake), evangelist; Reggie Daugherty, music director, Walnut Grove Church, singer; Sunday at 11 a.m. (followed by dinner-on-the-ground) and 7:30 p.m.; week nights at 7:30; James H. Young, Jr., pastor.

Perfection does not exist; to understand it is the triumph of human intelligence; to expect to possess it is the most dangerous kind of madness.—Alfred de Musset.

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## State WMUs are recognized in New Orleans

NEW ORLEANS—Seventeen Southern Baptist churches and five associations in Mississippi were recognized during the national annual meeting of Woman's Missionary Union when it met here June 13-14.

Named as Distinguished Church WMUs were: Heuck's Retreat Baptist, Brookhaven; Evansville Baptist, Coldwater; Salem Baptist, Collins; First Baptist and Tate Street Baptist, Corinth; First Baptist, Ellisville; First Baptist and Temple Baptist, Hattiesburg; First Baptist, Jackson; First Baptist, Laurel; First Baptist, Louisville; First Baptist, Moss Point; Spring Creek Baptist, Philadelphia; First Baptist, Picayune; Carriage Hills Baptist, Southaven; Harrisburg Baptist, Tupelo; and Neshoba Baptist, Union.

Distinguished associations cited were: Lee, Jones, Newton, Sharkey-Issaquena, and Winston. (WMU).

## Fastest growing Sunday Schools cited

NASHVILLE, Tenn. (BP)—Churches in Texas, Tennessee, New York and Louisiana have been recognized by the Sunday School Board as the fastest growing Sunday Schools for 1980-81.

Cited for the second consecutive year for the largest increase in Sunday School average attendance was Prestonwood Baptist Church, Dallas, where Bill Weber is pastor. The attendance increased from 608 to 1,038, for a gain of 430.

Bellevue Baptist Church, Memphis, Tenn., was recognized for the largest increase in Sunday School enrollment. The church showed a net gain of 920 persons, increasing from 6,343 to 7,263 during the year. Adrian Rogers is pastor.

The largest percentage increase in enrollment was shown by Grossman Avenue Baptist Church, Olean, N.Y., where Fred Fowler is pastor. Enrollment increased 517 percent, from 6 to 37.

Lamourie Baptist Church, Lecompte, La., was recognized for the largest percentage gain in average attendance. Increasing from 8 to 46 the church registered a 475 percent gain. Marvin Stalneck is pastor.

Thursday, June 24, 1982

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## Just for the Record

## Scott youths plan field day

Youth of Springfield Baptist Church, near Morton are having an old-fashioned field day at Cooper's Lake, south of Morton, on July 3. There will be races for all ages, in two sections 12 and under and 13 and up. Prizes will be awarded.

Grace Memorial Church, Tupelo dedicated its family life center May 30. Rickey Holloway of Trace Road Baptist Church, Amory, delivered the dedicatory message. The building, begun in March of 1981, is now debt-free. Also on that day Jerry Guess was ordained as a deacon, with Holloway delivering the ordination sermon. Joe Holcomb is pastor.

Larue Baptist Church, Jackson County, Robert Day, pastor, Leo Wilson, music director, will present guest singers "The Sunshine Singers" from Cross Roads, Friday, June 25 at 7 p.m. Also congregational singing, Larue Quartet, and others will be on program plus refreshments.

Corinth Church, Jasper County, will be host for the Jasper County Youth Rally June 26 at 7 p.m. Refreshments will be served, according to Edd Holman, pastor.

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**Reverend James E. Hays, Pastor**  
Cedar Heights Baptist Church  
North Little Rock, Arkansas

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## Homecomings

## Governor Winter to speak at Northside

Governor William Winter will be the featured speaker at **Northside Baptist Church, Clinton** on Sunday, July 4.

The day's activities will also include an old-fashioned "dinner on the grounds," games, and other activities. Homemade ice cream will conclude the special services at 10:00 p.m. There will be no regularly-scheduled services at the church that night.

**Friendship East (Tallahatchie):** homecoming June 27; Joey May of Emmanuel Church, Greenwood, morning speaker; lunch to be served in the fellowship hall; J. G. Thomas, pastor.

**Zion Church (Smith):** June 27; dinner on the ground; gospel singing in the afternoon; Jimmy Sellers, pastor.

**Bond Church near Wiggins:** homecoming June 27; Paul Martin, former pastor, speaker; dinner on the grounds; a new trailer, being used as weekend pastorage, to be dedicated at 1:15 p.m.; Brown Family of Runelstown, to be featured in music and testimonies at 1:30 p.m.; Vardaman Street Quartet and The Hand Bells of First Church, Wiggins, also to take part; Kenneth Shoemaker, pastor.

Nearly all bottlenecks are the result of somebody's refusal to think or decide at the time he was supposed to.—William Feather.

## Staff changes

## Sylvarena calls youth director

Sylvarena Baptist Church, Raleigh, has called Jim McIntosh, student at New Orleans Seminary, as youth and activities director. He is the son of Mr. and Mrs. James McIntosh, and previously served as assistant pastor, Leaf River Baptist Church.

Claude Callender assumed the responsibilities of minister of education at Second Church, Greenville.

Callender holds a degree from William Carey College and a master of religious education degree from New Orleans Seminary. He is married to the former Ann Brown of Bogue Chitto.

Second Baptist Church, Greenville, has called Keith Stevens of Drew to become minister of music and youth.

He will soon graduate from Delta State University. He served as minister of youth and children at Yale Street Baptist Church in Cleveland, while attending college.

He is married to the former Jennifer Hays of Pearl.

Bobby Burress has resigned as pastor of Hinkle Creek Church (Alcorn).

Emmanuel Church, Grenada has called Kim Harvey of Columbia as summer minister of youth and children. Kim is a senior majoring in Bible at Blue Mountain College.

Harvey



Callender



Stevens



# Bible Book Series



## Consequences of David's census

By Howard E. Spell, Clinton  
2 Samuel 24:1, 10, 15-18, 22, 24-25  
I. David's census (24:1, 10)

Few thinking people can read this passage about David's being caused to take a census of the people and then being punished for it, without its raising some questions in their minds. Several English versions say David was moved or incited to take the census without saying specifically who or what moved him to do so while other versions say quite simply that God moved him to do it. The writer of 1 Chronicles 21:1 said it was Satan who moved him to number the people.

Throughout Christian history many suggestions have been made concerning answers to the question as to why God would have led David to do something and then inflict punishment for his having done so. In textual criticism it is often said that the most difficult reading or rendering is likely the correct one. If this idea is followed, then one would reject the reading of 1 Chronicles and accept the fact that God, in some way, led David or put him in such a position that he was caused to take a census of the people. It should be emphasized here, however, that after the census was completed and David's heart troubled him, he accepted the full responsibility. He did not even intimate the Lord was the cause of his having numbered the people.

When Joab was commanded to go throughout all the land, even from Dan to Beersheba (the northernmost part to the southernmost part) and number all the people, he raised the question as to why this should be done. The king's word was law, however, and Joab and the captains of the host set about accomplishing the task which required ten months, lacking a few days. Having been given the results of the census, David's heart troubled him, and he confessed to the Lord that he had sinned greatly in what he had done.

Since taking a census does not seem to be such a sinful thing, most people would likely look for the answer in seeking to decide the purpose for which it was done. Did David have in mind a major public works or building program, and was the census made in order to find the number of men who could be conscripted into a labor force? Was he interested in some new form of taxation and needed to know the number from whom increased revenues could be secured? Was he thinking of other military conquests and needed to know the number able to

bear arms?

It is interesting to note that when Joab gave his report, it is couched, somewhat, in military terms—"men that drew the bow" (24:9). Of course one cannot be positive about David's reason, but the fact remains that he confessed to the Lord that he had done wrong.

II. Results of David's census (14:15-17)  
We are all familiar with the knowledge that repentance and confession to God can lead to forgiveness, but forgiveness does not always erase all of the consequences. God can forgive one who loses an arm in a drunken brawl, but he does not restore the lost arm.

God's response to David's confession was in directing the seer Gad to tell David he had the choice of three punishments for his sin. He could elect to have seven years of famine, three months of fleeing from his foes as they pursued him, or three days of pestilence in the land. David apparently felt God's mercy might better be shown in the pestilence, and he chose that punishment.

As a result of David's sin and his choice, 70,000 men from throughout the country died. "When the angel stretched out his hand toward Jerusalem to destroy it, the Lord relented from the calamity, and said to the angel who destroyed the people, 'It is enough! Now relax your hand!' And the angel of the Lord was by the threshing floor of Araunah the Jebusite" (24:15 NASV). It will be noted that the New American Standard Version uses the word "relented" rather than "repented" as in several other versions. Even when the word "repented" is used of God, we are not to understand it in the same sense of man's repentance.

God does not commit a wrong or sinful act and does not need to repent in the sense that we attach to the term. God often makes promises to his people which are conditioned on their doing certain things. If they fail to carry out their part of the bargain, God may withhold the blessing. Similarly God can predict punishment and then stay the punishment if people repent.

Jonah, under the guidance of the Lord, said: "Yet forty days and Nineveh will be overthrown" (Jonah 3:4b NASV), but the city was not overthrown. When God saw the people turning from their wickedness, he repented (relented) and stayed the punishment. When David saw his people being punished, he begged the

Lord to let his hand be against him and his father's house since he was the one who had sinned (24:17).

III. David builds an altar (18-25)

Having stayed the hand of the avenging angel, God directed Gad to have David build an altar on the threshing floor of Araunah. When David explained to Araunah that he wanted to buy the land on which his threshing floor was located, for the purpose of erecting an altar to the Lord, Araunah offered the threshing floor, oxen for the sacrifice, and wood for the burnt offering without any cost to David. But David would not accept the offer, however, saying he could not give to the Lord an offering which had not cost him anything.

The price of fifty shekels was duly paid, and an altar was built upon which the offering of thanksgiving was made. David did not want his thanksgiving for God's having stayed the hand of the destroying angel to be at the expense of another. This should be for all of us a wonderful lesson in stewardship.

### Devotional

## He didn't even say "ouch"

By Paul D. Aultman, pastor, First, Ocean Springs  
I Peter 5:7

An experience of a seminary professor has been unforgettable. The action took place when he, the professor, was a student. Final exams loomed before him. He was seclusioned for study. Persistently his toddler son kept interrupting. With exasperation he ushered the little fellow out of the room and slammed the door . . . upon the finger of his son. The father ignored the howls.



Aultman

Later his wife told him that his son, between sobs, had informed mother as to what had happened and concluded by saying, "Daddy didn't even say 'Ouch.'"

The Bible tells us, and believers know by experience, that we have a Heavenly Father who does say, "Ouch." We know it when we cast all our cares upon him and learn again and again that he cares for us. That is the message of the Bible.

He is the Father who supplies our every need . . . who leads us . . . who restores us . . . who guides us . . . who removes the fear from the deep, dismal, dark experiences . . . who comforts us . . . who anoints us with the oil of acceptance . . . whose lovingkindness pursues us to the uttermost part of the earth . . . and who will ultimately draw us unto himself.

His Son, our Saviour, teaches us that we are of more worth and value than all the sparrows and lilies who are never forsaken by him. He has knowledge of all our need and coupled with knowledge is desire that our needs be met.

"God is our refuge and strength, a very present help in trouble" (Ps. 46:1). "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isaiah 41:10). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). What priceless verses of praise and promise.

The ears of our Father are ever tuned to our cries of distress. How we fill them with our petitions of need. Let's reverse the order today. Let's thank him for hurting with us, for being with us when we say "Ouch."

### Names in the news

## John Merck enters evangelism

John Merck, South Carolina native who has been pastor for 25 years—12 years in Mississippi—is entering full time evangelism.



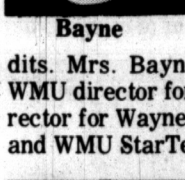
Merck

He will complete his work at Comite Baptist Church, Baton Rouge, July 4 and then move to Rt. 4, Lucedale, Miss. 39645. Merck was graduated from William Carey College and attended New Orleans Seminary. He played semi-pro baseball and basketball ten years. Churches he has served have been leaders of their states in number of baptisms.

Thomas L. Grammer recently surrendered to full time Christian service, within the music ministry, and is available. He and his wife Deirdre and two children, Melissa and Christopher, live at Rt. 6, Box 34A, Tyler, Texas 75707. He may be contacted at this address or through his church, Centerville Baptist Church, Walthall County, at telephone 876-4996.

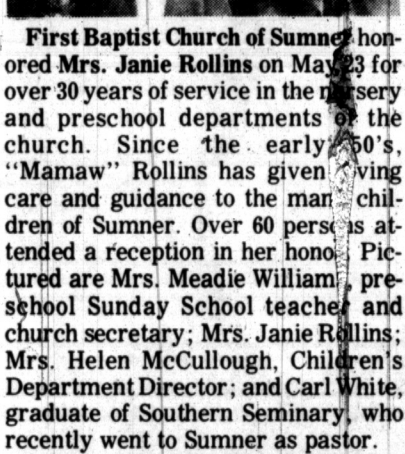
Mr. and Mrs. James Dykes and sons, Jim and Joseph, were honored recently with a reception at Oak Grove Baptist Church, Decatur. Dykes has served the church as minister of music. He leaves to attend Southwestern Seminary, Ft. Worth. W. H. Johnson, Jr. presented the Dykeses with a silver tray from the choir. Gus Merritt, pastor, on behalf of the church, presented the family with a check.

Mary Lee Bayne received Master and Distinguished Diplomas in Christian Development, during a recent Sunday School/Church Training Literature Conference. Lynn O. Mackey, director of missions, Wayne County, made the presentation. These awards represent about 400 hours of study course credits. Mrs. Bayne of Waynesboro is WMU director for District 3, WMU director for Wayne Baptist Association, and WMU StarTeam member.



Bayne

First Baptist Church of Sumner honored Mrs. Janie Rollins on May 23 for over 30 years of service in the nursery and preschool departments of the church. Since the early '50's, "Mamaw" Rollins has given loving care and guidance to the many children of Sumner. Over 60 persons attended a reception in her honor. Pictured are Mrs. Meadie Williams, preschool Sunday School teacher and church secretary; Mrs. Janie Rollins; Mrs. Helen McCullough, Children's Department Director; and Carl White, graduate of Southern Seminary, who recently went to Sumner as pastor.



MISSISSIPPI NATIVE TOMMY W. GOODE (left) was the 1982 recipient of the American Bible Society Award for Public Reading of Scripture at Midwestern Seminary, Kansas City, Mo. The award is presented to the graduate who has excelled in the public reading of Scripture. The award was presented to Goode, a native of Blue Mountain, during commencement services on May 15 by LARRY BAKER, academic dean-elect of the seminary. Goode, who earned the diploma in theology, is currently pastor of First Baptist Church, Riverside, Mo.



TEMPLE BAPTIST CHURCH, HATTIESBURG recently ordained Wayne Ross, Doyle Downs, and Dorra Aultman as deacons, pictured left to right.

# Life and Work Lesson



## Worship as reenactment, renewal

By James L. Travis  
Pastoral Services

University Medical Center, Jackson  
Deuteronomy 31:12-13a, 26:1-4, 9:11a  
To stand back from the specifics in the book of Deuteronomy and look at it as a whole is to realize that this ancient writing is primarily a call for commitment and renewal. Based upon the events of the distant past, in which Moses had declared the truth of Yahweh to a people about to claim a promise, this writing now serves the monarchy of Israel both as guideline for and challenge to a new commitment to their God. It is the book of the covenant. With many recollections of what had gone before, it stands both in its time and now as a call to rehearse for what lies ahead.

I. The need for worship (31:12-13a): With the admonition to gather the people together, including not only the adults, but especially the children, and even those who were strangers within the community, the writer sets forth the purposes for this collective religious ritual. The people were to come together in order to hear those fundamental principles which had been embedded in their lives, but which also needed to be called again to clearer awareness.

This hearing was not an end within itself, but a means to the end that they may learn what was fundamentally important in attempting to live as God's people. This would be relearning for those adults who would have participated in this event before. It would have been a new awareness for those children who, for the first time, witnessed this declaration of God's gracious deliverance in the past and his promises for the future. The wisdom which would accrue in this learning experience included a basic respect for God and an awareness that his truth was the foundation upon which life most productively could be lived.

The children for whom this might have been a new experience were singled out as a way of stressing the importance of worship for them. Where they would have had no clear awareness of what all of the religious life was about, this kind of gathering and worship experience could be a method of teaching them to interpret life in light of God's truth. It often has been said that we are only one generation removed from a culture which has forgotten its basic values. The socialization experience

whereby adult human beings teach children what to value and why, is one which goes on in spite of ourselves. We teach our children something. The question is what values do we impart?

The emphasis in this part of Deuteronomy is upon the deliberate and intentional imparting of the truth of God's life and love for his people. As Christians we should take heed to recognize that our children need to be given the freedom to develop their ideas in an atmosphere of acceptance and toleration. At the same time, it is important for them to have some firm and clear structure of belief within which to decide what their belief will be.

The kind of extreme permissiveness which confuses freedom with having no boundaries makes a drastic mistake. By not giving our children a value context in which to decide whether or not they will assume those values leaves them floundering and essentially impaired in being able to have a clear-cut system of any belief.

So what parents and all adults are called upon to do is a difficult task. We are called upon to teach our faith system to our children in clear and unmistakable ways and realize then that they must have the freedom within which to make choices about their own beliefs. Our task is not to force them to believe like us by however subtle a method, but rather to make sure they have a clear idea of why our faith and values are important to us. This was the intent of the writer of Deuteronomy, namely, that they be clear and straightforward in declaring the faith on which their community was based.

II. Worship deserves the best (26:1-4): This recollection of Moses' address to the people of Israel included the admonition for a specific recognition of God's graciousness when they entered the promised land. They were to make sure that after they had taken charge in the land and established themselves they were to offer the very best of the fruit of their labors as a testimony of their own gratitude and awareness that it all came from God's goodness. Specific instructions were given as to the method they were to use. They were to gather the best of their produce, take it to the place of worship, declare unto the priest that they recognized the hand of God in all of their lives, and give to the priest this

basket of produce for him to offer to God as a clear testimony to their gratitude.

Whenever worship occurs in our churches it deserves our very best, not because worship is an end within itself, but because it is a means to the end of expressing our devotion to the Source of our lives, and an occasion for the recollection and rehearsal of the life of faith as it involved each of us. Consequently, both congregation and clergy should make adequate preparation and devote themselves to careful study in order to make the worship service the very best that it can be. Sloppy sermons, slipshod music, and haphazard attitudes are nothing short of an abomination! Each worship occasion is of such significance that the very best preparation should be made for it.

Keep in mind that ancient prescription for worship included the congregation as much or more than the religious leaders. The people provided the ingredients for their worship. We make a gross error when we assume that only those who are in places of paid leadership in the church are responsible for worship. It is the congregation's responsibility to participate as fully as possible, with the paid leadership providing guidance.

III. Concluding on a note of joy (26:9-11a): The confession which concludes this section describing their release from bondage in Egypt recognizes life as a gift and the new land which they are to inhabit as an expression of that basic gift. It was not something which they deserved, but something which originated out of God's unlimited mercy and grace. I think this is the reason why even though theoretically that was for the most part a desolate and barren land, the people of ancient Israel viewed it as a land of plenty, a place that "flowed with milk and honey."

Consequently, they devoted themselves in worship and adopted the attitude of rejoicing as the most appropriate expression on their part in response to God. How fitting this would be for each worship occasion in which we participate! There could be this recognition that the presence and power of God infuses all of our lives with love. Therefore, our response in all of life should be the kind of rejoicing that delivers us from an embittered and cynical spirit.

# Uniform Lesson

## Judas: a friend who betrayed

By Louie Farmer, Jr., Hattiesburg  
Mark 14:10-11; 17-21; 43-46; Matt. 27:3-5

Sheep are very strange animals. Among their idiosyncrasies is the fact that a flock of sheep is very difficult to drive through an unfamiliar gate. No individual sheep is willing to be the first to venture through. In stockyards—especially those connected with a slaughterhouse—a goat is placed in the flock before an attempt to drive the sheep. That goat goes ahead and the unsuspecting sheep follow in a stream, even into the slaughterhouse. Guess the name given to such a goat who betrays the trust of sheep. Sure! He is called "Judas." Our study for today will show why.

I. A betrayer developed (John 12:3-6, and others)

We sometimes wonder why Jesus selected Judas Iscariot as an apostle. It appears the other eleven apostles trusted and respected him. At the time he was chosen he seemed to be as good a choice as they were. Judas' natural interest was in the money and therefore he was trusted with the common funds of the apostles.

When Judas became an apostle he had a definite belief that Jesus was the Jewish Messiah. He had a glowing vision of Jesus restoring the Kingdom of David and he wanted to have a part in it. Judas expected an earthly kingdom, but remember that James and John and perhaps all the others, believed the same thing.

As the course of events began to differ from this dream, there began a very slow and painful disintegration of this loyal and sincere apostle into one who could betray his leader.

The alienation of Judas from Jesus seems to have begun in Capernaum when many of Jesus' followers left and did not follow him any more. It was evident to Jesus that Judas was having doubts for Jesus said, "Did I not choose the twelve of you? Yet one of you is a devil" (John 6:70). We are specifically told that Jesus meant Judas. From this beginning the alienation of Judas steadily progressed, step by step.

Judas was not drifting from Jesus as his leader but Jesus' leading was not in the direction Judas expected. He remembered the recent incident when Jesus resisted being made king by force (John 6:15). This was hard for Judas to understand. He was constantly following Jesus, but understanding him less and less.

Jesus repeatedly referred to the shame, the disaster, and the death he was about to suffer. Such thinking did not fit into the idea of the kingdom of which Judas wanted to be a part (Mark 8:31; 9:31; 10:33,34).

Included in the background scripture for today is the story (John 12:3-6) of Mary pouring expensive perfume on Jesus' feet. Judas thought of the value of that perfume, for his controlling passion was money. He asked why this could not have been sold and the money given to the poor.

John wrote that Judas was not interested in the poor; he wanted the money put into the common treasure which he carried and could pilfer because "he was a thief." Jesus commended Mary for what she was doing, thus indirectly rebuking Judas. That must have cut deeply and have driven him further away.

The alienation of Judas was completed at the Last Supper when Jesus indicated that he had developed into a betrayer. That incident will be discussed below, under "A betrayal predicted."

II. A betrayal planned (Mark 14:10,11)

After the stinging rebuke from Jesus, Judas was confused, frustrated and likely angry. He went to the chief priests who were seeking how to do away with Jesus without inciting a riot. To get the complete picture, please read the parallel passages: Matt. 26:14-16; and Luke 22:3-6.

It is difficult to know just what Judas' motive was. He may just have been hurt and angry; he may have been trying to force Jesus to get on with the process of setting up his kingdom; or he may have been trying to salvage what he could from Jesus' "crumbling enterprise."

Judas offered to lead the chief priests to Jesus in some inconspicuous place and time. They were pleased and gave him thirty pieces of silver for his efforts. Judas left them to find an opportunity to accomplish his task.

III. A betrayal predicted (Mark 14:17-21)

When Jesus and the twelve met for the Passover meal Judas was still very confused and perhaps angry as he brazenly took a place near Jesus at the table. Jesus was quite troubled, also. He pointed out that he would soon be betrayed by one of them. The apostles, one by one, asked "Is it I?" Even Judas, still hoping that Jesus did not know, asked "Master, is it I?" (Matt. 26:25).

When Jesus identified Judas as the betrayer the others missed the message but Judas understood and "Satan took possession of Judas" (John 13:27, Williams translation). The alienation of Judas was now complete. He was the betrayer!

IV. A betrayal performed (Mark 14:43-46)

Judas, filled with fear, hatred, and confusion, went out to contact the chief priests. They arranged a motley sort of posse to bring Jesus into custody. Judas led them to the garden where he knew Jesus would go to pray. Judas went directly to Jesus, called him, "Teacher" and kissed him—the signal to the crowd that this was Jesus. It was a customary greeting between teachers and pupils.

Those who had come with Judas took Jesus to be tried and then crucified. Judas was beginning to realize what he had done.

V. A betrayer paid-off (Matt. 27:3-5)

We are told that Judas repented. It was not genuine scriptural repentance but deep, gnawing remorse. The intoxicating influence which had led him to the betrayal was gone. Only the stark reality of the deed was left.

In an attempt to undo his sin Judas went back to the chief priests, and confessing that he had sinned, tried to return the "blood money." In effect they said, "That's your problem, you sinner!" So Judas threw the silver pieces on the temple floor and left.

Finding no relief, because he repented and confessed wrongly, Judas continued to grow more disturbed. The burden became so heavy that he went and hanged himself.

Application: Peter sinned against Jesus when he denied that he knew him. If Peter had gone to those who accused him of being a friend of Jesus and said, "Sure, I knew him. I want to make it right with you" they would have laughed at him as the chief priests laughed at Judas. Instead of trying to undo his sin, Peter turned to Jesus. If only Judas had turned to Jesus, he, too, would have been accepted and forgiven and might have become a great apostle just as Peter did.

When the world all goes wrong, suicide is a way out—Judas took it; repentance and turning back to Jesus is a way out—Peter took it. What a difference!